

FIRST YEAR

TEXT BOOK



DOCTRINE I

The Doctrines of the Bible

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Doctrine I

The Doctrines of the Bible

Introduction to Doctrine.....	2
I. The Meaning of Doctrine.....	2
II. The Need for Doctrine.....	3
III. The Classification of Doctrine.....	5
IV. A System of Doctrine.....	6
Anthropology.....	9
I. The Creation of Man.....	9
II. The Original Condition of Man.....	12
Harmartiology.....	15
I. The Scene of the Fall.....	15
II. The Fact of the Fall.....	16
III. The Results of the Fall.....	16
Soteriology.....	22
INTRODUCTION TO SOTERIOLOGY.....	22
I. The Nature of Salvation.....	23
II. Justification.....	30
III. Regeneration.....	40
Angelology.....	47
I. The Nature of Angels.....	47
II. The Office of Angels.....	48
III. The Record of Angels.....	50
CONCLUSION.....	54

Introduction to Doctrine

Dictionary Definition of Doctrine –

The principles, beliefs, or dogma of any church, sect, or party.

I. The Meaning of Doctrine

The word “doctrine” literally means “teaching” or “instruction” and may be defined as *the fundamental truths of the Bible arranged in systematic form*. This study is also commonly called theology, which means literally *a reasoned discourse about God*. Theology or doctrine may be defined as *a science which deals with our knowledge of God and His relations with man*.

- **Why do we describe theology or doctrine as a “science”?**

Science is the systematic and logical arrangement of certified facts. We describe theology/doctrine as a science because it consists of facts relating to God and Divine things arranged in a systematic and logical order.

- **What is the connection between theology and religion?**

Theology is knowledge of God, but religion is the practice of what is known. (John 13:17; James 1:27) You can be a theologian and not at all religious — i.e., not having any genuine spiritual experience.

- **What is the difference between a doctrine and a dogma?**

Dogma is man’s statement of the truth set forth in a creed; while, doctrine is the fundamental truths of the Bible arranged in a systematic form. EXAMPLE: The Roman Catholic Church instructs men to call the pope *Holy Father* (dogma), whereas the Bible says in Matthew 23:9 “*call no man your father*”. (doctrine). The very context of Christ’s command is addressing the pride and arrogance of men that usurp honor and recognition that is not their own to claim. “Our source is not in man, but is in God” is the doctrine Christ is emphasizing. The false doctrine that prefaces this particular dogma is that the pope is literally Christ on the earth. Pope Pius X (1903-1914) is quoted in a sermon on the authority of the pope:

The Pope is not simply the representative of Jesus Christ. On the contrary, he is Jesus Christ Himself, under the veil of the flesh, and who by means of a being common to humanity continues His ministry amongst men ... Does the Pope speak? It is Jesus Christ Who is speaking. Does he teach? It is Jesus Christ Who teaches. Does he confer grace or pronounce an anathema? It is Jesus Christ Himself Who is pronouncing the anathema and conferring the grace.

DOCTRINE I

The *dogma* of the Roman Catholic church is based on *false doctrine* and therefore it is false. Doctrine could be understood as “simply what the Bible says” and dogma is man’s conclusions drawn from the text of the Scripture. Dogma *can be* true, but is not necessarily true.

II. The Need for Doctrine

- A. Doctrinal knowledge supplies the need for an authoritative and systematic statement of truth. John 17:17

Authoritative statements are so important that we may be able to *convince the gainsayers* (Titus 1:9). Doctrinal knowledge also helps the Believer understand at least three things: 1) Who we are (sinners/saints/loved/judged, etc.), 2) where we came from (dust, image of God, etc.) and 3) where we are headed (heaven, hell, blessings, curses, etc.).

- B. Correct doctrinal knowledge is essential to salvation.

I Timothy 4:16—*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Every experience we enjoy with God is dependent on faith. (Faith is not a shot in the dark, but is securely founded on the WORD OF GOD. Romans 10:17) Paul asks a significant question that establishes our point in verse 14 of Romans 10, “*how shall they believe in him of whom they have not heard?*” CORRECT doctrinal knowledge is essential, because it is not sufficient to just believe in *something*, but we must possess that which is TRUTH. God does not respond to *hope-so’s*, or *I’ve been told that...*, but God does respond to **faith** in His Word.

EXAMPLE: Acts 17:22-34. The people of Athens had erected an altar with the inscription “To the Unknown God.” Paul declared on Mars Hill that this Unknown God whom they ignorantly worshipped was the God who made Heaven and earth. The people of Athens had not known SALVATION through ignorant worship, but those that came to the knowledge of Jesus Christ and him crucified and resurrected from the dead did absolutely experience salvation! I Timothy 4:16 infers that the if we do not *take heed unto the doctrine* than we will be lost.

- C. Doctrinal knowledge is essential to the full development of Christian character, and contributes to our instruction in righteousness. II Tim. 3:16, 17

II Timothy 3:17—*That the man of God may be perfect, ...*

Perfect, that is, *full development*. There is progressive development in the spiritual life as there is in the physical life. There are stages of perfection. Is a baby perfect? As a baby, yes! But growth must take place or we would say something is wrong. I Peter 2:2 says, “*As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*”

Deliverance Bible Institute
DOCTRINE I

It is more important to live right than to know doctrine, but you will **not** live right without right Christian doctrine. Correctness of opinion is second to correctness of living, but correctness of opinion is a necessity to living right. (Gal. 2:17; Titus 1:16; I Peter 1:22; Eph. 2:5,8-10; Phil. 2:12,13; Heb. 12:14; I Peter 1:16)

Can you truly love Jesus without knowledge of God's Word? An understanding of doctrine is essential to growth in Christian character. It has been well said that "Christian character is a fruit that grows only on the tree of Christian doctrine." Correct doctrine is to a Christian what a man's backbone is to his body. He does not wear it on his chest, but without it he would be a hump-backed or jellyfish Christian. A lasting relationship with Christ requires a commitment to truth. We need a strong backbone—
Doctrine.

Jesus is our foremost example and He had *Doctrine*:
Matthew 7:28,29—...*the people were astonished at his doctrine*: 29 *For he taught them as one having authority, and not as the scribes.*(Mark 1:22; Luke 4:32; John 7:16)

D. Doctrinal knowledge is a safeguard against error.
(Matt. 22:29; Gal. 1:6-9; II Tim. 4:2-4)

Why is doctrine so important?

Eph 4:14—*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

We need sound doctrine and conviction for those truths. We need to what we believe and why we believe it. An ignorant Christian does not scare the devil. Many people compromise and fall into error because not only do they lack doctrine, but they lack *conviction* for the truths they do know. Most Christians are filled with *preferences* instead of *convictions* towards doctrinal truth. Preferences can be changed with no apparent loss, but convictions cannot be changed without great loss.

CONVICTION: You SEE it as God's Word, BELIEVE it to be truth, and LIVE by it (and possibly die for it!). *UNNEGOTIABLE*

PREFERENCE: You've HEARD about it, been TOLD or even TAUGHT, but don't believe in the absoluteness and authority of the doctrine. *NEGOTIABLE* (Only your *opinion*.)

Clear cut beliefs make for clear cut convictions.

BEWARE OF FALSE DOCTRINE

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DOCTRINE I

I Timothy 4:1—*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;*

Always follow the Word. We need to approach every problem with the question, “*What saith the Scripture?*” (Romans 4:3). If the whole world would unite in an agreement contrary to the Word of God, then the whole world is absolutely wrong! Keep it simple: Stick to the Word. How do we know that which is truth from that which is false? (John 8:31,32) *Continue in His Word.*

Because of the ugly fact that not all preaching is truth (Matthew 16:12), every Christian must thoroughly involve themselves with the Word of God. Truth is greatly needed! (Colossians 2:8; Hebrews 13:9) **There is a need to study the Word of God.**

2 Timothy 2:15—*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

The Bible student must be earnest, diligent, and careful. In our study of the Word of God, we compare Scripture with Scripture for *no prophecy of the Scripture is of private interpretation* (2 Peter 1:20). So much error happens because men grab a Scripture out of context and just run with it. Interpret Scripture by Scripture.

EXAMPLE: What does being “*born-again*” mean in John 3:3? Is Jesus meaning to enter the mother’s womb a second time? No. The answer is not *No* just because of logic or reasoning, but because Jesus Himself qualifies the term in verses 6-8—*born of water and of the Spirit....* See also: John 1:13; James 1:18; I Peter 1:23; Eph. 4:26.

In our study and search for truth it is imperative to remind ourselves to be *wise unto that which is good, and simple concerning evil* (Romans 6:19). We do not need a complete knowledge of the wrong, but we do need a complete understanding of that which is right.

E. Doctrinal knowledge comes in obedience to the will of God.

John 7:17—*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

We need to test the Word of God. Put God to the test and see if He will not be faithful. David said, “*O taste and see that the Lord is good.*” (Psalm 34:8) As we walk in the will of God we will experience and witness the truth and reality of the words Christ spoke. God does not just command us to believe an unopened book, but he opens the pages of Scripture to our understanding and invites us to *experience* every word. It is in this experience that a deeper knowledge of doctrine comes. Until then, all we have is *hear-say*.

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DOCTRINE I

III. The Classification of Doctrine

- A. **Exegetical Theology** — Explanatory, exposition, hermeneutics, drawing out the truth, seeks to know the true meaning of Scripture, and requires a knowledge of the original languages.
- B. **Historical Theology** —Involves the study of Church History and traces the development of doctrinal interpretation.
- C. **Dogmatic Theology** —The study of the fundamentals of the faith as set forth in church creeds.
- D. **Biblical Theology** —Traces the progress of truth through the books of the Bible.
- E. **Systematic Theology** —Biblical truth arranged in topics according to a definite system.

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DOCTRINE I

IV. A System of Doctrine

A. **Anthropology** —The Doctrine of Man

Genesis 1:26,27; Job 4:17; 33:4; Psalm 8:5; 31:5; 139:14; Mark 10:6

B. **Harmartiology** —The Doctrine of Sin

Deuteronomy 29:19; Isaiah 1:18; Matthew 12:31; Romans 3:23; James 1:14,15

C. **Soteriology** —The Doctrine of Salvation

Numbers 21:2-9 (John 3:14,15); Psalm 18:2; John 6:37; Romans 1:16; Ephesians 2:8

D. **Bibliology** —The Doctrine of the Scriptures

Exodus 17:14; Jeremiah 30:2; John 7:32; II Timothy 3:16; Revelation 1:11

E. **Theology** —The Doctrine of God

Genesis 1:1; Deuteronomy 6:4; Psalm 135:5; John 1:1; Ephesians 4:5

F. **Angelology** —The Doctrine of Angels

Isaiah 6:2; Matthew 1:20,24; I Thessalonians 4:16; Jude 9; Revelation 12:7

G. **Christology** —The Doctrine of Christ

Matthew 16:16; 19:3-12; Mark 1:21-28; Luke 2:1-7; John 2:1-12; 6:1-5; Hebrews 13:8

H. **Expiatology** —The Doctrine of Atonement

Exodus 12:21; Leviticus 4:5,6,17; 17:11; Matthew 20:28; Hebrews 9:6-22-28; 11:28

I. **Pneumatology** —The Doctrine of the Holy Spirit

I Thessalonians 1:5; John 14:16; 16:13; Acts 1:8; 2:1-4; Romans 5:5; 8:16

J. **Ecclesiology** —The Doctrine of the Church

Matthew 16:18; Eph 1:22,23; Col 1:24; Hebrews 12:23; Revelation 1:20

Deliverance Bible Institute
DOCTRINE I

K. **Eschatology** —The Doctrine of Last Things

Isaiah 2:2; Daniel 12:9; Micah 4:1; Matthew 24; Acts 2:17; 2 Timothy 3:1; 2 Peter 3:3

V.

Study Questions 1 - Introduction

1. What is the meaning of Doctrine?
2. Why do we describe theology or doctrine as “a science”?
3. What is the connection between theology and religion?
4. What is the difference between a doctrine and a dogma?
5. What connection does doctrine have with the truth found in the Word of God?
6. What connection does doctrine have with Salvation? Give a Scripture reference.
7. What connection does doctrine have with development of Christian character?
8. Give verbatim I Tim. 4:16.
9. Give verbatim II Tim. 2:15.
10. Give verbatim II Tim. 3:16.

Quiz 1 - Introduction

1. What is the meaning of Doctrine?
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6. What connection does doctrine have with development of Christian character?

BONUS: Give verbatim II Tim. 2:15.

The Doctrine of Man

Anthropology

I. The Creation of Man

A. Special Creation “after his kind” Gen. 1:25

The term ‘*special* creation’ refers to the doctrine that all living organisms were created according definite ‘species’ and that these species will produce after their kind. This principle defies the evolutionary hypothesis that each species is an evolved form of some earlier species. Biblically put, special creation means that all living organisms will produce **after his kind**. A very simple example of this principle is that when you plant an orange seed, it is most definite that an orange tree will develop and not any other kind of plant (i.e. apples, watermelons, cucumber, etc.).

B. The Image of God

Genesis 1:26 says man was created in the image of God. To what does this “image” and “likeness” refer?

1. There may be reference here to physical likeness. There are some who believe that such scriptures as Psalm 17:15 teach that God has a visible form and that man in the garden bore that image. See also Isaiah 6:1 and Acts 7:55,56.

However, we must be careful to remember that while God is capable of assuming human form, **the essence of His being is Spirit**. (John 4:24)

2. It has reference particularly to a moral and intellectual likeness. The following passages speak of the “image” of God in respect to knowledge and righteousness. (Ephesians 4:23; Colossians 3:10; 2 Corinthians 3:18)

C. Evolution versus Special Creation

Opposed to special creation is the theory of evolution, which teaches that all forms of life developed from one form and that higher species, developed from a lower. So that, for example, what was once a snail became a fish; what was once a fish became a reptile; what was once a reptile became a bird, and what was once an ape became a human being.

1. **What is a species?**

A class of plants or animals which have characteristic properties in common and can be indefinitely propagated without changing those characteristics.

2. **What is a test by which the distinction of species is known?**

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DOCTRINE I

If living organisms can be paired together and so propagate indefinitely a fertile offspring, they are of the same species.

3. **Is evolution a scientifically proven fact?** No, it is a *theory*.

D. Reasons there is a God and Evolution is a Lie

1. THE CREATION OF THE UNIVERSE

A plan without a planner? How would there be nothing and then suddenly something? The existence, beauty, immensity and order of our universe is evidence enough of a Designer at work and not mere coincidence.

SUN — 10% closer earth would sizzle or if the sun was 10% farther away the earth would freeze. The sun is so big that it could contain 1,300,000 earths.

MOON — If it was any closer, huge tidal waves would engulf us.

AIR — Just the right amount of oxygen is present in the air so that if any was added or taken away, life could not exist on earth.

STARS — Our solar system with its sun, and planets, the Milky Way, is composed of 100 billion stars each with their own planet system. The universe is considered to be infinitely expanding.

EARTH — Job 12:8 “Speak to the earth, and it shall teach thee.” The earth is spinning in four directions at least all at once.

2. THE WORLD OF NATURE

- THE ROSE — Color — scent, all packed into a tiny seed never gets mixed up.
- THE RADISH — Black seed — Green leaves — Red coat — White meat.
- THE WATERMELON — seed reproduces itself 1 million times.
- THE ACORN — Oak tree — The Poet said, “**Only** God could make a Tree.”

3. OUR HUMAN BODY

The human body is incredibly complex and amazing. It begins with the union of two cells and it takes upon itself some 21 trillion other cells (all going to the right places).

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DOCTRINE I

THE HEART — weighs almost 3 lbs. and pumps enough pressure to lift a battleship or push 100 freight cars down a track.

THE BRAIN — greatest computer — Much of our brain's potential goes unused.

THE EAR — sound scale — There are sounds in the air that we do not hear, and yet the ear has within it the potential to hear all sounds.

Example — A dog will react to a whistle that we cannot hear.

THE EYE — Transmits sight to the brain which changes the images right side up.

THE BLOOD — Vessels like an incredibly complex city. Blood cells detect harm and fight off the enemy

THE NERVES—There are over one billion nerves (main stems, branches and endings) in the human body all managed by one brain.

4. THE CREATION OF LIFE

How did life begin? Some say a product of evolution. Evolutionists seek to link man with brute beasts, but Jesus Christ came into the world to link man with God. John 1:12; Ephesians 2:15; II Peter 1:4; I John 3:2

Life did not come by human nature evolving into the Divine, but by the Divine entering into human nature.

5. THE THEORIES OF EVOLUTION

There are so many gaps and so much supposition in evolution that it cannot be classified as a true science. The gaps in evolution have become known as the 'missing links.' It is made up of exaggerated speculation and theories and not 'observable facts.' As a matter of fact, Evolution requires so much blind faith of its followers that it is more accurate to describe it as a religion. In the United States, it has become the religion of the State under the guise of "Separation of Church and State."

Let's take a look at some of the Darwinian 'scientific method' at work! Consider if you could recognize any of your deceased relatives if you were give as scant evidence as we see below. THE MISSING LINKS:

Hesperopithecus — Harold Cocki — Nebraska Man — This model was constructed from one tooth that was discovered which eventually proved to be from a pig.

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DOCTRINE I

Homo neanderthalensis — Neanderthal Man — Germany — Constructed from **part** of a skull, thighbone, one rib **fragment**. Scientists could not agree on the findings if they were even from the same body.

Pithecanthropus erectus — “The ape man who walked erect” Known as the Java Man — The entire model was constructed from only a piece of skull, two teeth, and one thighbone. 10 scientists said they were the bones of an ape; 7 said they were the bones of a man. 7 others said they were a “missing link” in the chain of evolution!

Eoathropus dawsoni — Piltdown Man — From one piece of jaw, one piece of skull, one canine tooth, two molar teeth, and one nasal bone. Applying the chemical dying process proved the jawbone does not belong to this skull at all.

Homo erectus — Heidelberg Man — Again, an **entire** diagram of a complex creature of hundreds of moving parts totally reconstructed from the exhaustive resource of **one** jawbone found in the sands of Germany.

II. The Original Condition of Man

A. Man was created a perfect being.

The record of Scripture plainly describes that man was not created a simple cell that evolved or any other such theory, but was created perfectly complete and mature. There were no flaws in God's design.

B. Man was created a free moral agent.

The sin in the garden was volitional on the part of man. It was completely voluntary for they had the *freedom of choice*.

C. Man was created with an inherent religious instinct, which made him conscious of moral responsibility to God, and capable of communion with God.

D. Original man was created sinless (Genesis 1:31) and innocent of evil. (Genesis 2:17; 3:5-7)

Genesis 1:31:

- *very* - mead (Hebrew) superlative; exceeding; very
- *good* - towb (Hebrew) good; best; beautiful

E. The original man was endued with lofty intellectual faculties. Genesis 2:19, 20; Hebrews 2:6-9

Man was created with enough intellectual capacity to give names to all living creatures, and to have dominion over them. The modern theories of evolution, which try to explain the development of man from a lower order of beings, are monstrous products of unbridled imaginations.

Genesis 3:7 does not suggest that Adam and Eve were created intellectually ignorant. The fact they could be naked and not *know* it would seem to suggest a lack of intelligence. The answer to this puzzle is that they were created in *innocence* and not *ignorance*. It is hard for us to comprehend a world full of innocence and void of evil. But this is exactly the atmosphere of Eden that Adam and Eve enjoyed. There were no impure thoughts or motives, no *sewer-thinking*, or any such thing. Until the fall there was no precedent for *sin*. They enjoyed the glory and beauty of the purity of God in a pristine form—untouched by the filth of sin.

Study Questions: 2 - Anthropology

1. What does special creation mean?
2. What does being made in the image and likeness of God refer to?
3. Can one form of life develop from another form of life; that is, can a snail become a fish, etc.?
4. What is a species?
5. What is the test by which the distinction of species is known?
6. Is evolution a scientifically proven fact?
7. What was the original condition of man?
8. Does man really have a choice between right and wrong?
9. By way of creation did man have any consciousness of moral responsibility?
10. In what kind of state was man when he was created?

III.

Quiz: 2 - Anthropology

1. What does special creation mean?
2. What does being made in the image and likeness of God refer to?
3. What is a species?
4. What is the test by which the distinction of species is known?
5. By way of creation did man have any consciousness of moral responsibility?

The Doctrine of Sin

Harmartiology

We title the study of the Doctrine of sin as *Harmartiology*. The root word *harmartia* is a Greek word for sin; it comes from a word that literally means to miss the mark and not share in the prize. The suffix *-ology* identifies a 'science'. It is called a science because it consists of systematically and logically arranged facts.

I. The Scene of the Fall

A. The Tree of Knowledge of Good and Evil

In the midst of the garden was placed two trees of destiny. The first was a tree of life, but the second was the forbidden tree of knowledge of good and evil. Why did God place such a horrid tree in the midst of Eden's blissful paradise? It was a test for man.

B. The Tempter

In his temptation of the *Crown of God's Creation*, satan employed the agent of a serpent. The outstanding characteristic of this serpent was that it was *more subtil than any beast of the field which the LORD God had made*. The serpent, satan, was that eternally damned and rebellious angel of God. Why would he be allowed to put one foot into the garden, or be allowed to operate in that blessed place? It was a test for man.

C. The Test

The preceding answer leads us to one ultimate question of purpose—Why was it necessary for man to be tested?

First, God's desire is to fellowship with a people that **chooses** to love Him. He is not content to have the admiration of mindless robots. Second, in order for there to be a 'choice' there must be at least two options or there is really no 'choosing.' Therefore, the Tree of Knowledge was placed in the garden to test man's devotion to God.

Let us consider two other relevant questions:

1) Did man's failure reflect at all on God? No. God is infallible. God created and designed man, but He also gave man the freedom of choice. Man's fall does not expose some flaw in God's design, but emphasizes the wonderfulness of God's design. God designed it so that man could choose God, but he also had the liberty to not choose God and His ways.

2) Did Adam HAVE to sin? No. If Adam HAD to sin, there would still have existed no true 'choice' for Adam simply would have had 'no choice'

Deliverance Bible Institute
DOCTRINE I

but to sin. With every test from God comes also the grace to overcome! We can pass the test by the grace of God. There existed for Adam and still exists for us the potential of not falling.

Jude 1:24—*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*

II. The Fact of the Fall

The most tragic event connected with man is his fall into sin. Genesis 3:1-6 reveals that the first man fell. The steps in the fall were:

- A. Listening to slanders about God. vs. 1
Hath God said...?
- B. Doubting God's Word and His love. vs. 4,5
"God is keeping something wonderful from you!"
- C. Looking at what God has forbidden.
And when the woman saw...the tree v. 6 (Compare with Joshua 7:21.)

Note the steps of sin:

"I saw"
"I coveted"
"I took"
"I hid"

- D. Lusting for what God has prohibited. v.6

Here we have the "Lust of the flesh", "Lust of the eyes" and the "Pride of life" spoken of in 1 John 2:16. (Compare with Luke 4:1-15.)

III. The Results of the Fall

A. Upon Man's Physical Nature

- 1. The ground was cursed, so that henceforth it would not yield good alone. Gen. 3:17

"How often are all the fruits of man's toll destroyed by blasting, by mildew, by insects, wet weather, land floods, etc.! Anxiety and carefulness are the labouring man's portion."—Adam Clarke

- 2. Multiplied sorrow and pain to the woman in childbearing and labor, and subjection of the woman to her husband. Genesis 3:16

Deliverance Bible Institute
DOCTRINE I

...*I will multiply*...could also be rendered “in multiplying, I will multiply” as it is rendered in Genesis 22:17. Here is a figure of speech expressing a multiplication on top of a multiplication. What pain the woman experiences in childbirth since the fall is in the very least much greater than was ever intended.

...*and he shall rule over thee*. In the beginning a great responsibility was given to Adam to care for, have dominion over and protect God’s creation. God looked down on Adam’s solitude and said it was not good for man to be alone. This is why God created Eve. She was to be a ‘**help** meet’ to Adam in his great charge. At her creation, the woman had probably as much right to rule as the man, but subjection to the will of her husband is one part of her curse.

3. Exhausting physical labor in order to subsist. Genesis 3:19

This hard labor should serve as a reminder to man of his sin. Sin is a hard master and the labor of sin is difficult. In years gone by, hard labor was a more common part of a criminal’s sentence. The hardness of the labor, combined with the amount of time served, proved to be an effective deterrent to crime. If we choose to do things our way in rebellion to God’s will, we are destined to great toil. God’s way and method is ALWAYS best. (There remains a **rest** to the people of God! Hebrews 4:9)

4. Physical and spiritual death. Genesis 3:19; 3:2; 5:5; Romans 5:12

Of course, with all this came also a fear of God, a shame of sin, a hiding from God’s presence, and finally, an expulsion from the garden. Genesis 3:8-11,22-24

Adam and Eve suffered from a guilty conscience. The evidences of their guilty consciences were they **ran**, **hid**, and tried to **cover** themselves. There is shame, as well as death, in sin.

5. The Fall Perverted Man’s *Instincts* [see ILL #1 p.58]

The works of the flesh (Galatians 5:19-21) are a perversion of man’s instincts.

(**a.** Matt. 4:10; Isa. 14:12-14; **b.** Gen.2:17; 4:8; **c.** Gen. 2:15;
John 10:10;
d. Gen. 1:19; Isa. 56:11; **e.** Gen. 1:28;2 Sam. 11:2 **f.** Gen.
1:18;Luke 2:1)

- a. **WORSHIP**→IDOLATRY
- b. **PRESERVATION**→SELFISHNESS
- c. **ACQUISITION**→COVETOUSNESS

- d. **APPETITE**→GLUTTONY
- e. **REPRODUCTION**→LUST
- f. **DOMINANCE**→TYRANNY

Deliverance Bible Institute
DOCTRINE I

B. Upon Man's Spiritual Nature

1. All men, without respect of condition or class, are sinners before God. Romans 3:9,22,23; Psalm 14; Isaiah 53:6

There may be differences in the **degrees** of sin among people, but never in the **fact** of sin—*ALL have sinned*.

2. The whole world sits under condemnation, wrath, and a curse.

Rom. 3:19—*That every mouth may be stopped and all the world may become guilty before God.*

God's law demands perfect obedience, but no sinner can yield such obedience; hence, the curse of a broken law rests upon those breaking it. John 3:36; Gal. 3:10; Eph. 2:3

3. Unregenerate men are regarded as children of the devil and not sons of God.

1 John 3:8-10; John 8:44 "Ye are of your father the devil."

1 John 5:19—*And we know that we are of God, and the whole world lieth in wickedness. (RV: in the wicked one)*

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DOCTRINE I

4. The whole human race is in hopeless captivity to sin and satan.
Romans 7:14; John 8:31-36

Ephesians 2:3—*Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

5. The *entire* nature of man—mentally, spiritually, morally, and physically—is sadly affected by sin.

- a. The understanding is darkened. Eph. 4:18; 1 Cor. 2:14

Ephesians 4:18—*Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*

I Corinthians 2:14—*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

- b. The heart is deceitful and wicked. Jer. 17:9,10

Jeremiah 17:9—*The heart is deceitful above all things, and desperately wicked...*

- c. The mind and conscience are defiled. Gen. 6:5

Titus 1:15—*Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

- d. The will is enfeebled. Rom. 7:18

Romans 7:18—*For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

- e. The flesh and spirit are defiled.

2 Corinthians 7:1—*...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Study Questions: 3 - Harmartiology

1. What is Harmartiology?
2. Why is it referred to as a science?
3. What is the most tragic fact connected with man?
4. What does Genesis 3:1-6 reveal?
5. What were the steps in the fall?
6. Name the two trees of destiny in Genesis 2?
7. Why was the forbidden tree placed in the garden?
8. What agent did Satan employ in the temptation?
9. What was the outstanding characteristic of the agent?
10. What were the evidences of a guilty conscience?
11. Give the verse in Genesis 3 that promised redemption.
12. Give one scripture to prove all have sinned.

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DOCTRINE I

13. What effect does Adam's sin have in us? Give reference.
14. To what is the whole race in captivity?
15. To what extent is man affected by sin?
16. What does sin do to the understanding? Give reference.
17. What does Jeremiah say is wrong with the heart?
18. What happens to the mind and conscience?
19. How does sin influence the Flesh and Spirit?
20. What happens to the will when falling into sin?

Quiz: 3 - Harmartiology

1. What is Harmartiology?
2. What does Genesis 3:1-6 reveal?
3. What were the steps in the fall?
4. Name the two trees of destiny in Genesis 2?
5. Why was the forbidden tree placed in the garden?
6. What agent did Satan employ in the temptation?
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8. Give one scripture to prove all have sinned.
9. To what is the whole race in captivity?
10. To what extent is man affected by sin?

The Doctrine of Salvation

Soteriology

INTRODUCTION TO SOTERIOLOGY

Five Cardinal Doctrines:

- **Salvation** - Matt. 10:22; Mark 10:26; Acts 2:21; 16:30; Eph. 2:8
- **Healing** - Matt. 4:23; Matt. 9:35; Luke 9:11; Acts 4:22; 10:38
- **Baptism** - Mark 1:4; Luke 3:3; Acts 1:22; Rom. 6:4; Eph. 4:5
- **Sanctification** - John 17:17; I Cor. 1:30; I Thess. 4:3,4; 2 Thess. 2:13
- **Second Coming** - Matt. 26:64; Mark 13:32; 14:62; Luke 21:27; Acts 1:11

We use the term 'cardinal doctrines' to refer to *preeminent* and *fundamental* doctrines. Generally speaking, Cardinal Doctrines are a common bond to the majority of Believers regardless of Denomination. Most other doctrines can be logically sub-categorized under one of these five, as well.

Salvation is an all-inclusive word. The term *Salvation* expresses Deliverance - Safety - Preservation - Soundness - Restoration - Healing.

Salvation in New Testament Greek:

Nouns - *soteria*; *soterion* [4991,4992 ¹] Luke 1:69; 2:30; Acts 4:12

Verb - *sozo* [4982] Matt. 1:21; John 10:9; Acts 15:11

The concept and state of salvation is viewed in the past (Rom. 8: 24), present (I Cor. 15: 2), and future (Rom. 13: 11) tenses in the Scriptures.

To be saved is to be freed:

- From the curse of the law - Galatians 3:13
- From wrath - 1 Thessalonians 5:9
- From death - 2 Corinthians 7:10
- From destruction - 2 Thessalonians 1:9

We were lost, but we are now found (saved);

We were bound, but we are now free;

We were blind, but we now can see.

¹ Numbers in these brackets refer to the lexicon in Strong's Exhaustive Concordance of the Bible.

**We were condemned, but we are now free from condemnation.
(Romans 8:1)**

We will be dealing with the subject:

What Constitutes Salvation? [or] The State of Grace

I. The Nature of Salvation

A. Three Aspects of Salvation

Justification – Regeneration – Sanctification

1. Justification –

A judicial term bringing into our minds a courtroom scene

2. Regeneration –

Born into the family, bringing to our minds a household scene

3. Sanctification

Connected with worship, bringing to our minds a temple scene

A saved man is one who has been set right with God [JUSTIFICATION] and born into the family of God [REGENERATION] and is now dedicated to the service of God [SANCTIFICATION].

→Being justified, he is made righteous.

→Being regenerated, he is a child of God.

→Being sanctified, he is a “saint.”

Do these blessings follow one another or are do they take place simultaneously?

We do see a logical order:

1. Set right in relation to God’s law. – Romans 3:24 [JUSTIFIED]

2. A new nature is imparted. – John 3:6 [REGENERATED]

3. Separated unto a new life and service. – Ephesians 2:10

[SANCTIFIED]

Yet, the three experiences are simultaneous, and are separated only for the purpose of understanding and study. By one application of the precious blood of Jesus are all three experiences received. In an instant, we are justified, regenerated, and sanctified.

Although sanctification is a definite work accomplished at salvation, sanctification is also an on-going process. The ultimate condition of complete sanctification is perfection. (We will look closer at sanctification in a later study.)

All three blessings were procured by the atoning death of Christ. Also, all three blessings flow from our union with Christ.

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2 Corinthians 5:21—*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

Ephesians 1:7— *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

2 Corinthians 5:17— *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

B. Salvation is Two-fold: OUTWARD & INWARD

1. Justification —

- A change in position: WAS in sin, NOW “In Christ” 2 Cor. 5:17
- A change in condition: sinful to righteous. Psalm 51:5; I Cor. 6:11
- It means to be set in right relationship with God. When we are justified, we are made righteous. It is ‘Just-as-if-I’d’ never sinned.

2. Regeneration —

- A change in nature — “new creature”
- WAS a Child of the Devil, NOW a Child of God (Divine nature)

3. Sanctification —

- A change in character — “old things passed away, all things new”
- Having the Fruit of the Spirit and putting on Christ. Gal. 5:22-24
- Outward separation and inward purification from sin. 2 Cor. 7:1

C. The Conditions of Salvation

1. What is meant by *conditions* of salvation?

God’s requirements in the man whom He accepts for Christ’s sake and on whom He freely bestows the blessings of the gospel of grace. Under what conditions does God bestow the free gift of salvation? Simply, there must be life! (Rom. 8:16)

2. What are the conditions of salvation?

The Scriptures set forth: Repentance — Faith — Confession.

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Mark 1:15; Acts 22:16; 16:31; Romans 10:9,10; Hebrews 11:6; Acts 8:13,21

3. Is intellectual faith sufficient?

James 2:19—*Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

No. We must have more than what the devils have! They believe and tremble and still work against the will of God. D.L. Moody said, "Doubt your doubts and believe God."

Acts 8: 13,21—*Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 21 Thou hast neither part nor lot in this matter: for **thy heart is not right** in the sight of God.*

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4. What is the difference between faith and belief?

Faith is a Divine activity. (Eph. 6:17; John 6:44; Rom. 10:17) Believing is a human action. God expects us to respond to the faith he has placed in us and He commands us to believe. (Mark 5:36) When God draws men, he is looking for something in him for we cannot respond properly to God unless we have faith. Hebrews 12:2—*Jesus the author and finisher of our faith*. He helps us to believe.

John 1:1 “Word” *logos* [3056] → **written** Word, living Word (natural essence). The Holy Bible and Christ, the living Word, are *logos*.

Rom. 10:17 “Word” *rhema* [4487] → **spoken** Word (supernatural essence); *Rhema* refers to a special Word spoken by the Spirit to you. It is the *revealed* Word of God.

5. What is the difference between repentance and faith concerning salvation?

Faith is concerned with God’s Promises.	Repentance is concerned with sin.
Receives Salvation.	Renounces sin.

- Faith dwells upon God’s mercy. Eph. 2:8,9; Luke 18:13; 13:3

6. What is God’s command to all men?

Every individual is required to repent (including those in the Church). Acts 17:30; Rev. 2:5,16,21; 3:3,19

To repent is to **stop** doing whatever it is you are doing. Some denominations suggest you repent of all sins at salvation—past, present **and future**. How can you repent of (stop doing) something you haven’t done? We can only repent of sins past and present.

7. Can there be faith without repentance?

No. No one can receive the promises of God without repentance. Mark 1:15; Jonah 3:5-10

8. Can there be godly repentance without faith? No.

We need God at every step in our Christian experience and are wholly dependent on Him. We must receive every Christian grace from God and God only responds to faith. Hebrews 11:6; 2 Timothy 2:25

It is the Holy Ghost that brings conviction of sin which leads men to repentance.

9. Are faith and repentance simply preparatory to salvation?

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No. Faith and repentance are continuous motions in the life of the Believer. Ephesians 3:17; Revelation 3:19

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D. Conversion

Acts 3:19; Matthew 18:3; Luke 22:32; James 5:20

1. Conversion involves the whole person:

- | | | |
|-------------------|---------------|--------------------------|
| a. Intellectually | Acts 2:37, 38 | “they heard” |
| b. Emotionally | Acts 2:37, 38 | “pricked in their heart” |
| c. Volitionally | Acts 16:27-31 | “What shall we do?” |

2. How is conversion distinguished from salvation?

Conversion describes the human or man-ward side of salvation. Luke 19:8, 9; Acts 9:11; 16:33, 34; Philippians 2:12, 13

3. Which comes first—regeneration or conversion?

One does not necessarily precede the other. It is more accurate to say that regeneration is God’s action in man and conversion is man’s action toward God. Regeneration and conversion work together at once.

“Somewhere between the limb and the ground, Zaccheus was converted.”— D. L. Moody

Study Questions: 4 - Soteriology, Pt. 1

(Introduction & I. The Nature of Salvation)

1. What does Soteriology mean?
2. Name the five cardinal doctrines.
3. What does the word salvation include?
4. What are the three aspects of salvation?
5. Is salvation an outward or inward experience?
6. What does justification mean?
7. What does regeneration mean?
8. What does sanctification mean?
9. What is meant by the 'conditions of salvation'?
10. What are the conditions of salvation? Give references.
11. What is the difference between repentance and faith?
12. What is the command of God to all men everywhere?

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13. How does the Holy Spirit help a person to repent?

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S.Q. #4, continued

14. Is intellectual faith sufficient for salvation? Give reference.

15. Give verbatim Hebrews 11:6.

16. What is the difference between belief and faith?

1. What is it that produces faith?

2. What does conversion mean?

3. How is conversion to be distinguished from salvation?

4. Is conversion entirely a matter of human effort?

5. Which comes first, regeneration or conversion?

Quiz: 4 - Soteriology Pt. 1

(Introduction & I. The Nature of Salvation)

1. What does Soteriology mean?
2. Name the five cardinal doctrines.
3. What are the three aspects of salvation?
4. What does justification mean?
5. What does regeneration mean?
6. What does sanctification mean?
7. What are the conditions of salvation? Give references.
8. Is intellectual faith sufficient for salvation? Give reference.
9. What is it that produces faith?
10. How is conversion to be distinguished from salvation?

Bonus: Give verbatim Hebrews 11:6

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II. Justification

A. The Nature of Justification – Divine Acquittal

1. Justification is a state of acceptance entered into by faith. (Rom. 4:2-8; 5:1)
2. Justification is a free gift of God made through Christ. (Rom. 1:17; 3:21,22)
3. Justification is a state of acceptance in which the believer stands. (Rom. 5:2)
4. Justification is a complete and secure position in relation to God. “Justified” is God’s verdict. (REMEMBER: Justification is a judicial term.) (Rom. 8:33,34)
5. Justification is an act of God’s free grace wherein He pardons all our sins and accepts us as righteous. (The pardon must be accepted.)
6. Justification places the offender in the position of a righteous man. God justifies the ungodly. No earthly judge can do this. (Rom. 4:5)
7. Justification is two-fold.
 Subtraction - the cancellation of sins
 Addition - the imputing of righteousness

B. The Necessity for Justification

1. Man is condemned

- a. All men need the righteousness of God, because all men have sinned. (Job 9:2; Acts 16:30)
- b. The Gentiles are under condemnation.

Steps in their downfall:

- 1) Once knew God— Rom. 1:19,20
- 2) Glorified Him not as God— Rom. 1:21
- 3) Neither were thankful— vs. 21
- 4) Became vain in their imaginations— vs. 21
- 5) Their minds were darkened— vs. 21
- 6) Blindness led to idolatry— vs. 23
- 7) Idolatry led to moral corruption— vs. 24-31
- 8) They are without excuse— vs. 32

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c. The Jews are under condemnation. Rom. 3:19

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2. The Law Cannot Save (Rom 3:20)

The Law is only a school master to bring us to Christ. (Gal. 3:24) It is merely a measuring rod that reveals what it is without any suggestion for remedy or change.

- a. The law is the knowledge of sin—Rom. 3:20
- b. Righteousness is without the law—Rom. 3:21
- c. Witnessed by the law
Gen. 3:15; 12:3; 22:4,13,14; Psa. 32:1,2; Gal. 3:6-8; John 8:56
- d. Witnessed by the Prophets
Isa. 53:4-6; Jer. 23:6; 31:31-34; Eze. 36:26
- e. This was God's original plan of salvation
The law was added: Gal. 3:19-26.

Rom. 10:3 "Ignorant of God's righteousness,"
"Going about to establish their own righteousness."
"Have not submitted themselves unto the righteousness of God."
When Christ came they had no need of Him. John 8:32-34
"This is the work of God" John 6:28-29.

A train is a means to an end. "Christ is the end of the law." Rom. 10:4

C. The Source of Justification — Grace

1. The Operation of Grace Understood

- a. Grace primarily means favor, or the kindly disposition in God's mind.

Grace has been called "pure unrecompensed kindness and favor" or "Unmerited favor." Grace cannot incur debt. What God bestows, He bestows as a gift; we cannot pay for it. (Rom. 6:23) Christian service is not the payment for God's grace; service is the Christians way to express devotion and love to God. "We love Him because He first loved us." (I John 4:19)

- b. Grace is God's dealing with the sinner absolutely apart from the question of merit or demerit. Grace is neither treating a person as he deserves, nor treating him better than he deserves.

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c. Grace is infinite love expressing itself in infinite goodness.

A misunderstanding should be avoided. Grace does not mean that sin is forgiven because God is big-hearted enough to remit the penalty. Redemption is through the blood. (Rom. 3:24; Eph. 1:6-7) Pardoning sin is based on strict justice. In pardoning sin "He is faithful and just" (I John 1:9) We are justified only because Christ PAID the debt.

d. Grace is independent of man's works or activity. Gal. 5:4

When a person is under the Law, he cannot be under Grace. When he is under Grace, he is not under Law.

Law	Grace
Pay all.	All is paid.
A work to do.	A work done.
Restrains actions.	Changes nature
Condemns	Justifies
Servants work for wages.	Sons enjoying an inheritance.

DANGER!

Errors to be avoided

Legalism -Justification based on keeping the law.

Lawlessness-Justification no matter what deeds continue. (Although we are not 'under the law', we are also not 'without law.'

Galatianism - Justification initially received by faith but then sustained by keeping the law.

e. The Word "grace" is used sometimes in an inward sense, to denote the:

1) Operation of the Divine Influence. Eph. 4:7

2) Effect of the Divine Influence. Acts 4:33; 11:23; James 4:6

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2. The Operation of Grace Classified

a. Prevenient Grace

1) Drawing Men to God

Prevenient (literally: *going before*) grace is the Divine influence **preceding** a person's conversion, exciting his efforts to return to God. It is the effect of God's favor in drawing men. If God in His grace did not make the first move toward man, man would never move toward God. Man is too blinded by his sin, but the Spirit of God is at work in the world today drawing the wandering sheep to the fold of God.

John 6:44—*No man can come to me, except the Father which hath sent me **draw** him: and I will raise him up at the last day.*

2) Striving with the Disobedient

Acts 7:52—*Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One: of whom ye have been now the betrayers and murderers:*

Even in the lives of the wicked that have desires only for evil does the grace of God work. One example of God striving with the disobedient in his grace is found in the life of the prophet Ezekiel.

Ezekiel 2:1,2—*And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.*

God has a plan and is looking to share His plan with faithful servants. This revelation is through His Spirit and by his grace. Organizations and churches may recognize the ministries of men, but it is only the Holy Ghost of God that can call people. Let us enter in to this experience where not only does the prophet hear the words of the Spirit, but the Spirit enters into him and *set him on his feet*. "This is no time for sitting son; I have a work for you to do." We must never take the Word of God lying down. Let us stand ready as ministers of the grace of God.

Ezekiel 2:3-5—*And he said unto me, Son of man, I send thee to the children of Israel, to a **rebellious nation** that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day... **I do send thee unto them**; and thou shalt say unto them, Thus saith the Lord GOD. 5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) **yet shall know that there hath been a prophet among them.***

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God's *prevenient grace* is here at work. Whether Israel was going to hear or not, God was still sending his messenger to them. God is *married* to the backslider. Jer. 3:14

b. Effectual Grace

Ephesians 3:7—*Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.*

Grace is effectual in producing conversion, if not resisted by the person. John 5:40; Acts 13:46 "Effectual Grace" is not equal to irresistible grace.

The fourth point of Calvinism is "irresistible grace." This view on grace suggests that no one can resist the grace of God, but that every one God 'chooses' to save will be saved without any resistance. This concept contradicts the biblical teaching of free-will and choice, and negates any need for the sinner to cooperate in any way with God's dealing.

Biblical 'effectual grace' emphasizes the sufficiency of God's grace to convert any and every soul that chooses to respond to God's dealing. God's grace is **irresistible** only in the sense that it trumps the power of sin and hell and there is no problem that the grace of God cannot overcome. God's grace is **resistible** in the sense that the Lord has set before us an open door and will not force any to walk through it that have not made that choice of their own free will.

John 12:32—*And I, if I be lifted up from the earth, will draw all men unto me.*

If God's grace was 'irresistible' the entire world will be saved, but we know from Scripture that is not the case.

Let us look at a few Biblical examples of how God deals with men. Note that God makes the first move and then requires some kind of action from man before He makes the next:

Romans 10:13—*For whosoever shall call upon the name of the Lord shall be saved.*

Matthew 4:19—*And he saith unto them, Follow me, and I will make you fishers of men.*

Mark 10:51—*And Jesus answered..., What wilt thou that I should do unto thee?'*

Hebrews 10:29—*Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

Effectual Grace is not an assurance to the wayward that confirms the lie, "If God wants me to be saved, He'll save me." Effectual Grace is an

DOCTRINE I

assurance to the repentant that confirms the truth, "If I truly want to be saved, God can and will save me!"

c. Actual Grace

Grace enables men to live rightly, to resist temptation and do their duty. Thus we speak of praying for grace to perform a difficult task. II Cor. 12:9

d. Habitual grace

Grace is the effect of the indwelling of the Spirit, resulting in a life characterized by the fruit of the Spirit. Gal. 5:22,23

Study Questions: 5 - Soteriology, Pt. 2

(Justification, Pt. 1)

1. What kind of a term is justification?
2. What is the nature of justification?
3. How is this made available to individuals?
4. Is this merely a temporary state or a permanent state? Give Scripture.
5. Is Justification a matter of past behavior or present imperfection?
6. In what sense is justification subtraction and addition?
7. Why is justification necessary? Give scripture.
8. What were the steps in the downfall of the Gentiles?
9. Is the Jew under condemnation? Give Scripture.
10. What knowledge does the law give us?
11. What is the source of Justification?
12. What does grace mean?
13. Is Christian service payment for God's grace?
14. Is grace based on the sinner's merit or demerit?
15. Is grace treating a person better than he deserves?
16. Is grace independent of man's work?
17. What is the difference between law and grace?

18. What does “prevenient grace” mean
19. What does “habitual grace” mean?
20. What does “actual grace” mean?

Quiz: 5 - Soteriology, Pt. 2

(Justification, Pt. 1)

1. What kind of a term is justification?
2. What is the nature of justification?
3. In what sense is justification subtraction and addition?
4. Why is justification necessary? Give scripture.
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6. What does grace mean?
7. Is grace treating a person better than he deserves?
8. Is grace independent of man’s work?
9. What does “prevenient grace” mean?
10. What does “habitual grace” mean?

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D. The Grounds of Justification – Christ’s Righteousness

?

How can God treat a sinner as a righteous person?
God provides the repentant sinner with righteousness.

1. The Provision of Righteousness

Is it just to give the title of “good” and “righteous” to one who has not earned it? The Lord Jesus Christ has earned it for and on behalf of the sinner, who is declared righteous “through the redemption that is in Christ Jesus,” Rom. 3:24

?

What does redemption mean?
Redemption means complete deliverance by a price paid.

2. The Price of Righteousness

Christ earned or paid for this righteousness for us and the price is His atoning death. Romans 3:25 says:

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are

Propitiation is that which secures God’s favor for the undeserving. Christ died in order to save us from God’s righteous wrath and to secure His favor to us. Propitiation means *mercy seat*. (Ex. 26:34; Heb. 9:5; I John 2:2; 4:10)

e. The Need of Righteousness

As the body needs clothing, so the soul needs character. As one must appear before the world clothed in proper garments, so must man appear before God and heaven clothed in the garment of a perfectly righteous character. Rev. 3:4, 7:13, 14; 19:8

The sinner’s garment is defiled and tattered. Zech. 3:1-4 And were he to clothe himself in his own goodness and merits and plead his own good deeds, they would be considered as “filthy rags”. Isa. 64:6; James 5:2; Jude 23

We need to guard against defiling our garments. Rev. 3:4; 16:15

f. The Provision of Righteousness

- 1) Righteousness was purchased by Christ’s substitutionary death.

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God has provided a garment. Isa. 61:10; Isa. 53:5,11; Rom. 4:6;5:18,19; II Cor. 5:21 His death was a perfect act of righteousness because it satisfied the law of God; it was also a perfect act of obedience. And all this was done on our behalf and placed to our credit. The act by which God charges or reckons this righteousness to our account is called **imputation**.

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2) Righteousness is imputed to our account.

Imputation is the reckoning to a person the consequences of another's act. For example, the consequences of Adam's sin are reckoned to his descendants. The consequences of man's sin were reckoned to Christ, and the consequences of Christ's obedience are reckoned to the believer. He wore our garment of righteousness. He "is made unto us righteousness," I Cor. 1:30. He becomes "the Lord our righteousness," Jer. 23:6.

Christ expiated our guilt, satisfied the law, both by obedience and suffering, and became our substitute, so that being united with Him by faith, His death becomes our death, His righteousness our righteousness, His obedience our obedience. God then accepts us not for anything in us, not for works—Rom. 3:28; Gal. 2:16—or merit, but for the perfect all-sufficient righteousness of Christ set to our account. For Christ's sake, God treats the guilty man, when penitent and believing, as if he were righteous.

3) Righteousness is imparted to our life.

- ?
- Justification that saves is something external, and concerns the sinner's **position**, but is there no change in **condition**?
 - It affects his **standing**, but what of his **conduct**?
 - Righteousness is **imputed** but is it also **imparted**?
 - In justification Christ is **for** us, but is He also **in** us?

In other words, it seems that imputation would dishonor the law if it were not bound up with security of future righteousness.

The answer is that justifying faith is the initial act of Christian life and this initial act, when the faith is living, is followed by an inward, spiritual change known as regeneration.

Righteousness is imputed in justification and imparted in regeneration. The Christ who is for us becomes the Christ in us. "Christ liveth in me," Gal. 2:20.

a) The change of position - Being in Christ
Rom. 8:1; II Cor. 5:17 I John 2:5-6

b) The change of conduct - Christ in You

Christ being in you Col. 1:27; Eph. 3:17; Gal. 4:19; Eph. 4:13
Being in Christ and Christ in us actually go together John 15:4 John 14:23 I John 3:24; 4:13 Real salvation calls for a life of practical holiness. They who wear His righteousness will be careful to purify themselves. I John 3:3

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E. The Means of Justification – Faith

Justification is by faith. Since the law cannot justify, man's only hope is for a "righteousness without the law" (Rom. 3:21). This is not an unlawful unrighteousness, or a religion that permits us to sin, but is justification that changes our position with God based on the merits of Christ. This is the "righteousness of God" (a righteousness which God imparts), and it is a gift because man lacks the power to develop it or work it out. (Eph. 2:8-10) The three operations of faith are as follows:

1. Faith Appropriates

A gift must be accepted. How then is the gift of righteousness accepted? What is the instrument which appropriates the righteousness of Christ? It is the faith.

Galatians 2:16—*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by **the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified.*

Faith is the hand, so to speak, which takes what God offers. Faith is the instrumental cause of justification. Rom. 3:22; 4:11; 9:30; Heb. 11:7; Phil. 3:9 Faith lays hold of God's promise and appropriates salvation.

2. Faith Applies

Psalms 51:7—*Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*

Faith not only **takes** all that God has to offer, but it **applies** it to the soul.

3. Faith activates

Faith not only passively **receives**, but also actively **uses** what God bestows. Faith is also an affair of the heart. (See Rom. 10:9,10; Compare Matt. 15:19 with Prov. 4:23.)

Faith involves works. The Scripture speaks of a "work of faith."

- Gal. 5:6—*Faith which worketh*
- I Thess. 1:3—*Work of faith*

- Faith produces works—James 2:26
- Faith proved by works—James 2:18
- Faith protected by works—James 2:22

DOCTRINE I

That is, faith is an energetic principle; as well as, a receptive attitude. Faith is therefore a powerful motive to obedience and to every good work. Faith involves the will and is connected with all good choices and actions. (Rom. 14:23) Faith includes the choice and pursuit of the truth. (II Thess. 2:12) Faith implies subjection to the righteousness of God. (Rom. 10:3)

Study Questions: 6 - Soteriology, Pt. 3

(Justification, Pt. 2)

1. What is the grounds of justification?
2. How can God treat a sinner as a righteous person?
3. Is it right to give the title of "good" and "righteous" to one who has not earned it?

What does redemption mean? _

5. What was the price paid for our righteousness? _

-

Why does man need righteousness?

7. Righteousness is imputed; but is it also imparted?
8. What is a *propitiation*? _
9. Why did Christ die? (To save...and secure what?)
10. What are the sinners' garments considered to be in the eyes of God?
11. Why was the death of Jesus a perfect act of righteousness?
12. In speaking of the provision of righteousness, what does *imputation* mean?
13. What is *regeneration*?_

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14. What does "being in Christ" speak of? Answer: The change of__
15. What does "Christ being in you" speak of? Answer: The change of__
What is the means of justification?
17. What is the instrument which appropriates the righteousness of God?
18. What are the three operations of faith?
19. What is the actual operation of faith?

Quiz: 6 - Soteriology, Pt. 3

(Justification, Pt. 2)

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7. Why was the death of Jesus a perfect act of righteousness?
8. What is the means of justification?
9. What are the three operations of faith?
10. What is the actual operation of faith?

III. Regeneration

A. The Nature of Regeneration

Regeneration is the Divine act which imparts to the penitent believer the new and higher life in personal union with Christ. The N.T. describes regeneration as:

1. **A Birth**

Regeneration is a Birth (not baptism - not church attendance - not reformation). God the Father is He "that beget" and the believer is "begotten" of God (I John 5:1), "born of the Spirit" (John 3:8) and "born from above" (literal translation of John 3:7). These terms refer to the act of creative grace which makes the believer a child of God.

2. **A Cleansing**

God saved us by the "washing (literally, laver or bath) of regeneration". (Titus 3:5) The soul was completely bathed from the defilements of the old life and made to live in newness of life - an experience pictured by water baptism. (Acts 22:16)

3. **A Quickening**

We were saved not only by the "washing of regeneration" but also by the renewing of the Holy Ghost." Titus 3:5 Compare Psa. 57:10; Rom 12:2; Eph. 4:23; Col. 3:10

4. **A Creation**

He who created man in the beginning and breathed into his nostrils the breath of life, recreates him by the operation of His Holy Spirit. II Cor. 5:17 Eph. 2:10 Gal. 6:15 Eph. 4:24 Compare Gen. 2:7 The practical result is a radical change in the individual's nature, character, desires, and purposes.

5. **A Resurrection**

As God quickened the lifeless clay and made it alive to the world, so He quickens a soul dead in sins and makes it alive to the realities of the spiritual world. This act of resurrection from spiritual death is symbolized in water baptism. Wesley said, Regeneration is "that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness."

These terms are simply variants of one great basic thought of regeneration, namely, the Divine impartation of a new life to the soul of man. And three scientific facts true of natural life also apply to spiritual life, it comes suddenly, appears mysteriously, and develops progressively.

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Rom. 6:4,5; Col. 2:13; 3:1; Eph. 2:5,6

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B. The Need for Regeneration

John 3:7—*Marvel not that I said unto thee, Ye **must** be born again.*

In John 3, Jesus answered the need of the heart rather than the words that Nicodemus spoke.

1. Lack of Life “these miracles”

Nicodemus was spiritually dead. Nicodemus’ opening words reveal a number of emotions struggling in his heart. ...*these miracles*... He lacked a spiritual experience. He might have said, “I am tired of the lifeless services of the synagogue the glory has departed from Israel. There is no vision and the people perish. My soul is hungry for reality. My soul is empty! Your miracles convince me that you are a God sent teacher.”

Ephesians 2:1—*And you hath he quickened, who were dead in trespasses and sins;*

2. Lack of Conviction “a teacher”

Nicodemus feels his need, for a teacher rather than a Saviour. “Thou art a teacher” He must realize that he is a sinner. Before he NEEDS to be taught, he NEEDS to be saved.

3. Lack of Knowledge “how”

John 3:9—*How can these things be?*

John 3:10—*Art thou a master of Israel, and knowest not these things?*

Jesus pointed out the deepest and universal need of men: a change of the whole nature and character. Man’s entire nature has been warped by sin. Man cannot change himself; therefore, the change must come from above.

Jesus did not attempt to explain the “how” of the new birth, but He did explain the why of the matter: the flesh and spirit belong to different realms.

C. The Means of Regeneration

1. Divine Agency. The Holy Spirit is the special agent in regeneration, who so acts upon a person as to produce the change. John 3:6; Titus 3:5

Each Person of the Trinity is involved in regeneration:

- The Father begets (James 1:18) *Of his own will begat He us*

DOCTRINE I

- The Son is the giver of Life (John 5,6) *eat His flesh and drink His blood*
- The Spirit is the agent (John 3:6) *born of the Spirit* (John 6:53)

2. Human Reparation. Human reparations involved in regeneration are matters of obedience to God's commands: confession, repentance and faith. They do not purchase regeneration, but are the conditions under which God requires to work.

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D. The Effects of Regeneration

1. Positional - Children of God

The word “adoption” means literally “giving the position of sons.” Doctrinally, adoption and regeneration should be distinguished. Adoption is a legal term. Regeneration is an inner spiritual change. An individual must be BORN into the family of God (this is regeneration), and is not ADOPTED into the family of God.

- a. “Children” (tekna) means “begotten ones” implies regeneration.
John 1:12-13; Rom. 8:15-16; I John 3:1
- b. “The adoption of sons” (huiiothesia) means “the placing as a son”
Gal. 4:5

Son (huios) denotes maturity. (Rom. 8:14,19 Heb. 2:10) We are born as *new born babes* in regeneration. Adoption is definitely a separate work from regeneration.

2. Spiritual - Union with God

II Cor. 6:16-18; Gal. 4:5,6; I John 3:24; 4:13; Gal. 2:20

Divine indwelling results in a new type of life.

- a. A newness of life - Rom. 6:4
- b. A new heart - Ezek. 36:26
- c. A new spirit - Ezek. 11:19
- d. A new man - Eph. 4:24
- e. A new nature - II Peter 1:4

3. Practical - Righteous Living

The person born of God will demonstrate that fact by his:

- a. Hatred of sin - I John 3:9; 5:18
- b. Righteous deeds - I John 2:29
- c. Brotherly love - I John 4:7
- d. Victory over the world - I John 5:4

Two extremes should be avoided in setting a standard for righteous living:

- First, making standard too low -Natural reformation
- Second, making standard too high -young converts will stumble. Compare I John 3:9 and I John 2:1.

I John 3:9— *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

I John 2:1— *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

Study Questions: 7 - Soteriology, Pt. 4

(Regeneration)

1. What is Regeneration?
2. What does the N.T. describe Regeneration as?
3. Why does man need Regeneration?
4. What were the three things revealed in the words of Nicodemus?
5. What was Nicodemus' first question?
6. What was his second question?
7. What was his third question?
8. What was Jesus' first question to Nicodemus?
9. What is the deepest and universal need of all?
10. What is the means of Regeneration?
11. Who is involved in Regeneration?
12. What is the human preparation in Regeneration?
13. What is the meaning of the word "adoption"?
14. What are the effects of Regeneration?

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15. What kind of term is “adoption”?
16. What is new in Rom. 6:4?
17. What is new in Ezek. 36:26?
18. What is new in Ezek. 11:19?
19. What is new in Eph. 4:24?
20. How will a person born of God demonstrate this fact?

Quiz: 7 - Soteriology, Pt. 4

(Regeneration)

1. What is Regeneration?
2. What does the N.T. describe Regeneration as?
\\
3. What were the three things revealed in the words of Nicodemus?
4. What is the means of Regeneration?
\\
5. Who is involved in Regeneration?
6. What is the human preparation in Regeneration?
\\
7. What is the meaning of the word “adoption”?
8. What are the effects of Regeneration?

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9. What kind of term is “adoption”?

10. How will a person born of God demonstrate this fact?

The Doctrine of Angels

Angelology

Isaiah 6:2; Matthew 1:20,24; I Thessalonians 4:16; Jude 9; Revelation 12:7

I. The Nature of Angels

A. Characteristics

The Hebrew definition of Angel is a supernatural representative of God, sometimes delivering messages, sometimes protecting God's people.

1. Created Beings

Angels were created and have a definite beginning. They are not eternally existent in the sense that God is. They were created by God and belong to the Lord.

The number of angels is not known exactly, but since they do not procreate and they do not die, the same number exists today as when they were created. Hebrews 12:22 does describe the number of angels as 'innumerable.' Innumerable means *uncountable; too many to count*. In Matthew 26:53, it says that Jesus could have called 12 legions of angels to assist Him. A legion is 6,000 men; 12 legions would be 72,000 angels.

Luke 20:36—*Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

2. Spirit Beings

Psalms 104:4—*Who maketh his angels spirits; his ministers a flaming fire:*

Although angels have male names, such as, Michael and Gabriel, angels are spirit beings and are neither male nor female.

Angels do not have families or marry. In Mark 12:25, we are told that when Christians get to Heaven they would be like the angels in the sense that they neither marry nor are given into marriage.

Angels never were Human, but were created as angels. There is no Scripture that even suggests humans ever become angels, as well. Also, although they can appear as men, they do not have physical bodies. There are many examples recorded in the Bible of angels appearing as men.

- An angel sat under an oak tree with Gideon. Judges 6:11,12
- An angel talked with Zechariah. Zechariah 1:9
- An angel appeared unto Zacharias. Luke 1:11

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- Mary saw in angel. Luke 1:29
- We are admonished to entertain strangers
because we might be entertaining angels unawares. Hebrews
13:2

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3. Powerful but Limited

Angels are very powerful beings, but their power is limited. One angel killed 185,000 Assyrians in one night. (2 Kings 19:35) Another angel was sent by God to destroy Jerusalem, yet could not complete the destruction in I Chronicles 21:15. These passages show both the power and limitation of angels. They had the power to destroy entire cities, but when God told them to stop they had to stop. Angels cannot work independent of God. Even Satan (a 'fallen angel' or the 'devil') needed permission from God to do anything to Job and his family.

Angels are not omnipresent, omnipotent, or omniscient. Angels will be judged by God's people. (I Cor. 6:3) Angels desire to look into the meaning of the Gospel (I Peter 1:12); this shows that their understanding is limited.

B. Classes

There is a definite hierarchy of angels.

1. The Archangel

The arch angel or 'chief angel' is the highest ranked angel. Michael is called the arch angel in Jude 9. I Thessalonians 4:16 says when Christ returns it will be preceded by the voice of the Arch Angel.

2. Seraphim

The seraphim are mentioned only in Isaiah 6:2,6. The name seraphim portrays *burning or fiery (like having a copper color)*. Isaiah describes them as having six wings: two covering his face, two covering his feet and two with which to fly. The posts of the door of house shook at the voice of their crying, "*Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*" One angel using tongs took a live coal from the altar and touched Isaiah's lips. This was a symbolical purging of Isaiah's sins.

3. Cherubim

The most frequently mentioned class of angels is the cherubim. Cherubim serve in the presence of God and guard the house of God. Cherubim were portrayed on the Ark of the Covenant and on the walls of Solomon's Temple as standing on both sides of God beside the mercy seat.

II. The Office of Angels

A. Ministering Spirits

Heb.1:14

1. To God

The main duty of angels is to worship and serve God. Angels worshipping and serving God are portrayed many times in the Bible and especially in the book of Revelation. Angels worship and carry out the commands of God.

Hebrews 1:6— *... let all the angels of God worship him.*

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DOCTRINE I

I Peter 3:22—... *angels and authorities and powers being made subject unto him.*

Revelation 5:11—... *many angels round about the throne...[10,000 x's 10,000]*

Dan 7:10; 1Ki 22:19; IIKi 6:16-17; IIChr 32:7-8; Ps 68:17; 103:20-21; He12:22; Re 5:11

Revelation 14:10—... *he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

2. To Man

Angels have been given the task by God to minister to His people.

Hebrews 1:14—*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

a. Protecting

Psalms 34:7—*The angel of the LORD encampeth round about them that fear him, and delivereth them.*

Exodus 14:19—*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:*

Psalms 91:11,12—*For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

b. Revealing & Guiding

The angel Gabriel instructed Daniel on the meaning of his dreams and visions. (Daniel 8:16; 9:21) Many times in the Bible, angels delivered messages from God to men. An angel told Zechariah he would have a son named him John. (Luke 1:19) The greatest message ever carried was Gabriel's message to Mary that she would conceive a son and call His name Jesus.

We are warned in Galatians 1:8 that if even an angel from Heaven were to preach any other Gospel, he is to be accursed. Even the message of angels is to be tested by the Word.

c. Providing

God has used angels to provide physical needs such as food for Hagar (Genesis 21:17-20), Elijah (1 Kings 19:6), and Christ after His temptation (Matthew 4:11).

d. Delivering

Getting God's people out of danger. Angels released the apostles from prison in Acts 5, and again for Peter in Acts 12:7-9. In Daniel 6:22, an angel shut the lions' mouth for Daniel.

e. Strengthening and encouraging

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Angels strengthened Jesus after His temptation (Matt 4:11), encouraged the apostles to keep preaching after releasing them from prison (Acts 5:19-20), and told Paul that everyone on his ship would survive the impending shipwreck (Acts 27:23-25).

f. **Answering prayer**

God often uses angels as His means of answering the prayers of His people (Daniel 9:20-24; 10:10-12; Acts 12:1-17).

g. **Caring for believers at the moment of death**

In the story of Lazarus and the rich man, we read that angels carried the spirit of Lazarus to “Abraham's bosom” when he died (Luke 16:22).

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B. Not to be Worshipped

Although God's are holy creatures, they are not to be worshipped. Satan tried to get Jesus to worship him, but Jesus flatly told him only God is to be worshipped. Angels are meant to worship God and in no case are they to be worshipped.

Luke 4:8— *...Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Hebrews 1:6—*...And let all the angels of God worship him [Jesus].*

Colossians 2:18—*Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

Romans 1:25—*...worshipped and served the creature more than the Creator...*

We are not to worship any created being, even angels. All worship is to be directed to the Creator. It is dangerous folly for many to put unhealthy emphasis on angels. Only three names are given in Scripture out of the innumerable number that makes up the Heavenly Host; this should be an indication to us not to give undue attention and focus to angels. Our focus should be on Christ and being led by the Holy Ghost.

III. The Record of Angels

A. Heavenly Host

Luke 2:13—*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,*

Job 38:7—*When the morning stars sang together, and all the sons of God shouted for joy?*

B. The Angel of the Lord

There are four angels named or titled in the Bible. The first mention of angels in the Bible is Genesis 16:7. The 'angel of the Lord' told Hagar to return to Sarai.

Genesis 16:7—*And the angel of the LORD found her [Hagar] by a fountain of water...*

This is the first of many times 'The Angel of the Lord' delivered messages:

- Spoke to Moses out of a burning bush. Ex. 3:2
- Spoke to Manoah and his wife about Samson. Judges 13:2
- Prevented Balaam. Numbers 22:22
- Appeared unto Gideon. Judges 6:12

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C. Lucifer

Lucifer means *daystar, shining, or bright one*. In his rebellion against God, Lucifer fell into the condemnation of the devil becoming the chief of the fallen angels and adversary of God. Lucifer's fall is described in Isaiah 14:12-14 and Ezekiel 28:12-15. Before his fall, Lucifer was a magnificent angel who in pride tried to exalt himself above the other angels as God's equal. He was created into a lofty position, but fell far from it.

John 8:44 [the devil] *abode not in the truth, because there is no truth in him. ...*

I Timothy 3:6—*...being lifted up with pride he fall into the condemnation of the devil.*

In his fall, Lucifer drew one-third of the angels of heaven with him. In a great war in Heaven, satan and his followers were cast out of heaven. (Revelation 12:4)

D. Michael

Michael is the only angel referred to as an archangel. His chief responsibility seems to be a militant protection of God's people.

Daniel 12:1—*And at that time shall Michael stand up, the **great prince** which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

The word prince in this verse means ruler, commander, chief, or leader. Jude 9 describes a confrontation between Michael and satan. Michael is presented as an angel of battle and war.

Revelation 12:7—*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*

E. Gabriel

Gabriel is a messenger in the four times he is mentioned in the Bible. (Daniel 8:16; 9:21; Luke 1:19, 26) Some have speculated that Gabriel is an archangel, but there is no verse of Scripture to confirm this.

CONCLUSION

The following doctrines are excluded from this particular study in any depth because they are covered exhaustively in other courses:

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DOCTRINE I

- Bibliology is covered in BIBLE INTRODUCTION.
- Pneumatology is covered in DOCTRINE III.
- Christology & Theology are covered in DOCTRINE III.
- Ecclesiology is covered in LOCAL CHURCH & EPISTLES I, II, & III.
- Eschatology is covered in PROPHECY & REVELATION.
- Expiatology is covered in PENTATEUCH

Study Questions: 8 - Angelology

1.

Quiz: 8 - Angelology

1.

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DOCTRINE I
FINAL EXAM

1. What is the meaning of Doctrine?
2. Why do we describe theology or doctrine as “a science”?
3. What connection does doctrine have with Salvation & the development of Christian character? Give a Scripture reference.
4. What is the difference between a doctrine and a dogma?
5. Give verbatim II Timothy 2:15.
6. What does special creation mean?
7. What does being made in the image and likeness of God refer to?
8. By way of creation did man have any consciousness of moral responsibility?
9. What is Harmartiology?
10. What were the steps in the fall of man in Genesis 3:1-6?
11. Name the two trees of destiny in Genesis 2.

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12. Why was the forbidden tree placed in the garden?
13. What does Soteriology mean?
14. Name the five cardinal doctrines.
- 15-17. What are the three aspects of salvation & what do they mean?
18. What is it that produces faith?
19. How is conversion to be distinguished from salvation?
20. What kind of a term is justification?
21. What knowledge does the law give us?
22. What does grace mean?
23. What does redemption mean?
24. What is a propitiation?
25. What does the N.T. describe Regeneration as?

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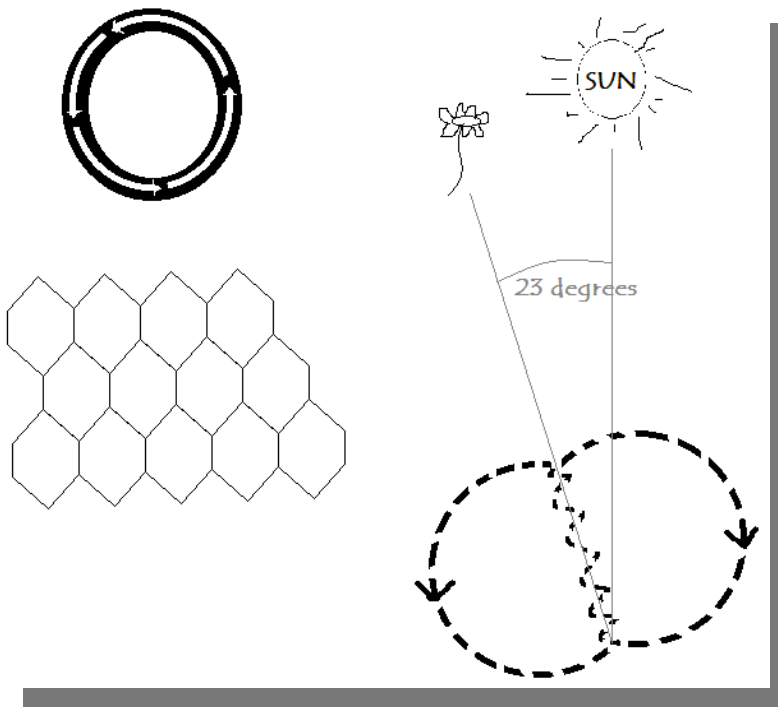
BONUS: What are the three operations of faith?

- 1.
- 2.
- 3.

Addendum

ILLUSTRATION #1 - BEES

(Pg. 17 "5. The Fall Perverted Man's Instincts")



Man

Instincts
Free Will
Works

Animals

Instincts
Interlocking
Works

WORKER BEE

JOBS:

- ✓ **Nurse**
(feed the larva)
- ✓ **Guard** (protect the hive)
- ✓ **Scout** (Search)
- ✓ **Forage** (Gather food)

Foraging Western honey bees perform a dance on their return to the hive, known as the *waggle dance*, indicating that food is farther away, while the round dance is a short version of the waggle dance, indicating that food is nearby. The laden forager dances on the comb in a circular pattern, occasionally crossing the circle in a zig-zag or waggle pattern.

In 1947, Karl von Frisch correlated the runs and turns of the dance to the distance and direction of the food source from the hive.

- The orientation of the dance illustrates the relative position of the sun to the food source,
- and the length of the waggle portion of the run is correlated to the distance from the hive.

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Von Frisch performed a series of experiments to validate his theory. He was awarded the Nobel Prize in Physiology or Medicine in 1973 for his discoveries.

RESOURCES:

Frisch, Karl von. 1993. The dance language and orientation of bees. Harvard Univ Press.

Frisch, Karl von. 1956. Bees; their vision, chemical senses, and language. Ithaca, N.Y., Cornell University Press

ADDITIONAL NOTES for P.17:. Question: "Is all humanity God's children"

Answer: The Bible is clear that all people are God's creation (Colossians 1:16), and that God loves the entire world (John 3:16), but only those who are born again are children of God (John 1:12; 11:52; Romans 8:16; 1 John 3:1-10).

Church of Jesus Christ of Latter Day Saints (MORMONS)

The LDS church teaches a unique belief that answers this poignant question — are all children of a Heavenly Father who loves us. Our Father in Heaven created our spirits, and we lived with him in a premortal world. Our existence on this world was not an accident or improvisation. He created the Earth specifically for us. We chose to be sent here, to receive our physical bodies, and to be tested preparatory for us receiving all that God has planned for us according to our faithfulness.

While we are all the spirit offspring of God the Father, and therefore the spiritual brothers and sisters to Jesus Christ (who was chosen from before the foundation of the world to be our Savior), Jesus Christ is the Only Begotten, Flesh and Bone Son of God. Jesus Christ is our Savior and Redeemer, who set the way for us to return to the presence of Our Father in Heaven. Only a family member would love us enough to offer himself as a sacrifice for justice and mercy.

Jewish Religious Humanist Joseph Haddad

Wrote a book Titled " Discover the Truth for Yourself - We Are All God's Children." He explores what it means for us all to be a part of a single family - God's family. *From the book:*

The Bible's purpose is to teach us about Man and God, and in so doing, to provide us with a moral and legislative code with which to guide our lives, in both a universal and particularistic way. The family of Man is enjoined to live their lives in a certain manner, while the children of Abraham, Isaac, and Jacob are called upon to conduct their lives according to a highly-structured format, serving as teachers and role models for their fellow human beings.

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Country Music Singer Alan Jackson

Here comes a Baptist, here comes a Jew, there goes a mormon,
and a Muslim too, I see a Buddhist and a Hindu, I see a Catholic and I
see You (CHORUS) We're all God's Children (3x's) "Why can't we be
one big happy family?"

Roman Catholic Question and Answer Forum

A few weeks ago, my dear friend, who is a self proclaimed *Sola Scriptura*, Non-Denominational, evangelical Protestant asked me: "Do you think non-Christians are children of God?" Well, having gone to parochial school for nine years, **I was taught that God is our Father and that we (mankind) are God's children...**

Is my friend correct? Is there anything in Sacred Scripture that implies that all men are children of God? Does the Church teach we are all God's children? It's really hard discussing Christianity with Christians who believe that the Holy Bible is the sole and ultimate basis of teaching. Thank and God Bless. In His Most Sacred Heart.
Denise

JESUS

1 John 3:8-10; John 8:44 "Ye are of your father the devil."

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.